







Celebration of the One Hundredth
Anniversary of the Meeting
House of the First Religious So-
ciety in Newburyport.

October 31, 1901.



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MORNING EXERCISES.

On Thursday morning, October 31, 1901, the meeting house of the First Religious Society in Newburyport was in a gala dress for the celebration of the one hundredth anniversary of the dedication of the edifice. The pulpit was adorned with autumn leaves and on the platform below were many potted plants and flowers, with tall rich ferns, and a large audience assembled to take part in the celebration.

The choir consisted of the following well known vocalists: Messrs. G. E. L. Noyes, Wallace Adams, R. G. Adams, L. S. Choate, Mrs. H. A. Gillett, Miss E. C. Adams, Miss Jessie Junkins and Mrs. Horace Noyes. Mrs. E. H. Noyes was organist.

The exercises opened with an organ voluntary by Mrs. Noyes, followed by an anthem by the choir, "I Will Sing of Thy Power, O God!"—*Sullivan*. The 145th psalm was read responsively, Rev. Charles Summer Holton of the First Church of Newbury, leading. The Choir next sang the Elijah chorus, "He Is Watching Over Israel,"—*Mendelssohn*. Rev. William Henry Pearson of Somerville, a native of this city, led in prayer. The choir sang *Mendelssohn's* "I Waited for the Lord." The congregation sang the following original hymn written by Rev. Samuel Longfellow for the one hundred and fiftieth anniversary of the society:

HYMN BY REV. SAMUEL LONGFELLOW.

By this broad stream our fathers made their dwelling,
Built their ships and launched them from the shore,
Trusting in God when waves were roughly swelling,
They dared the sea, nor trembled at its roar.
God of our fathers we trust in Thee :
As with the fathers, so with the children be.

Honor we still their faith and brave endeavor ;
Cherish the walls their piety has reared ;
We sail not on the ancient lines forever,
Yet trust no less in God whom they revered.

Our broader day with fresher light beholding,
Changing the creed, but keeping firm the faith.
Freely the ancient forms of thought remoulding.
Asking what word today the spirit saith.

We, from the tide-worn piers our ships unmooring,
Afloat, but not adrift, upon the tide ;
Dare truth's rough sea ; in faith our hearts assuring.
Safe must he be who sails with God for guide.

Then followed the historical address by Mr. Nathan N. Withington.

ADDRESS OF MR. NATHAN N. WITHINGTON.

Why are we assembled on this occasion? and why at this particular time? The answer to each of these questions is that we are gratifying a sentiment. We have come together with no purpose to consult for the welfare of our persons or estates, to devise no means by which the future may be made more prosperous for ourselves or our children, nor is it our aim to attain any material good whatever. We have come merely to express a sentiment of attach-

ment and veneration for an edifice which is itself the material embodiment of a sentiment.

Then as to the question of the time of this celebration, the date is fixed by sentimental considerations. It is a centennial. But what is it dignifies the lapse of an hundred years to our minds more than does the close of any other period? It is purely a sentiment.

If we had been formed with four digits on each hand instead of five doubtless the hundred would be what we now call sixty-four, and this celebration would have been held in the year of the close of the civil war. Or if we had had twelve instead of ten fingers and thumbs the century would have been forty-four years longer than it is now. Sentiment, mere sentiment is the cause and has fixed the date of our celebration.

But this truth instead of depreciating the importance elevates it to a higher plane. The most heroic lives are those devoted to, and the noblest deaths are those sacrificed for a worthy sentiment. The hearth and home, the temple in which fathers and mothers worshipped, are nothing but bricks and mortar, stone, wood, iron and glass except for the associations which cluster around them and sanctify them to us with memories of all that is dearest and most delightful to the heart of man. The flag of one's country is a mere strip of colored bunting not so useful for comfort as a blanket, and yet it typifies for us home, native land, friends and neighbors, good government, and all that makes life worth living, and men die by thousands and tens of thousands in battle on sea and land to keep that emblem fluttering in the breeze and raised above that of the flag of any enemy. We

marry for sentiment, we live by sentiment and if needs be we die to maintain our cherished sentiments.

It is eminently fitting then that we should celebrate the centennial of the erection of this sacred edifice. Nor is it an irrational feeling to venerate its walls and pews, its pulpit and galleries and windows hallowed by the memories of the great and good men and women who have worshipped here, by the now silent voices of the eminent orators, clerical and lay, who have spoken from this desk, and by the many associations of this place with relatives beloved and friends gone before, which make it venerable as holy ground, while the friends to be met here from Sunday to Sunday connect with the edifice some of our pleasantest associations of the present.

It may be that the edifice without the sentiment attached to it, like a barn, is nothing but a building, and that a century is a mere arbitrary division of time, but I cannot help feeling a strong emotion at the thought that for more than half of that century this house was the place of worship for relatives and friends the dearest I have had, and it was with uncommon pleasure that the invitation to speak here was accepted since interest in the subject might in some degree supply the inadequacy of the speaker. To many persons in this community similar associations make this house a sacred edifice and the spot where it stands holy ground. So that the centennial of its dedication as a house of worship for our forbears and ourselves is a true epoch, worthy of celebration with more than ordinary interest.

When we look back an hundred years to the first opening of this house for public worship the first

aspect of the view is the enormous change which has come about in a period which has sometimes been covered by a human life, which in fact was covered by the life of one of the congregation which worshipped here at the time of the dedication. For one thing is the manifest fact that more than half the members of the society of one hundred years ago, though Americans, were born British subjects. Every one of them who was over twenty-five years and three months old had been a subject of George III, while all over forty-one were subjects of earlier British sovereigns, and three, at least, all widows, were born under Queen Anne. These were the widow Mary Thurlo, who was born in 1703, the second year of Anne's reign, and who lived to be one hundred years old, widow Mary Woodburn, born 1706, and widow Rolfe, born 1707, whose Christian name is not given by Dr. Andrews in his parish record of deaths, which he gathered, but which are recorded in the hand of Mr. Cary, the senior pastor. Most of the congregation had called themselves English for a considerable time, and some of them for the greater part of their lives, while we are Americans, and probably there is not one here who would not have to go back as far as the grandfather at least to find an ancestor who was born a British subject on American soil.

But if the congregation of that day was different in quality it was not less so in quantity. The list of pew holders in the old meeting house shows that every one with a single exception, perhaps, was the property of some individual member of the society, and from the fact that there was a sale of a pew from

the proprietors to an individual at that time it is probable that there was no exception and that every pew was owned and occupied. In the new house also the condition appears to have been the same, though a considerable number had one pew on the floor and another in the gallery. So that there must have been many who hired seats. A full house was the rule in those days in all the places of worship in this Commonwealth and the decrease in numbers has certainly been no greater in this society than in the average. It is not strange nor difficult to explain why church attendance was so much more general in those days than it is in our own. During the first quarter of the last century the chief, and almost the soul intellectual and esthetic nourishment the vast majority of the people obtained was at the meeting house. Books were scarce, lyceums had not come into existence, the very few magazines were religious, or rather theological, newspapers were rare and came once a week with the president's address or some statesman's speech continued through three or four numbers, and news from Europe from a month to three months old. Men, and especially women, must have something to break up the monotony of every day life to make it tolerable.

While there was this scarcity of intellectual fodder elsewhere the New England ministers were well educated, they communicated frequently with each other, and they knew more, not only of books, but of life and of what was going on in the country and in the world than did their congregations. In some respects they had advantages for knowledge of affairs of the world above the doctors, or even the mer-

chants or the lawyers. The meeting house in those days filled the places now occupied by the daily newspapers, with the latest news of the day and almost the hour from every part of the world; by the magazines by their discussions of all topics of human interest; by the lyceum, which came later; by the concert hall, the lecture room and even the theatre. On Thanksgiving and Fast days the preacher instructed his congregation on the great public question of the time and supplied the place now filled by the leading articles of the great newspapers. Thus everybody must go to meeting every Sunday and every Fast and Thanksgiving if he would keep up with the times and know as much as his neighbors, while now we feel as if we could stay away if the weather is very fine and invites to out of doors, or if it is a little unpleasant and a book or the Sunday newspaper attractive; or if relatives from out of town are visiting us; or, in short, if we do not feel quite in the mood from any reason whatever.

At the time of the erection of this edifice there were two pastors of the society. Rev. Thomas Cary, the senior, after a service of nearly twenty-one years, and after the morning service of March 9th, 1788, was stricken with palsy and greatly disabled, so that on the 10th of December of the same year Rev. John Andrews was ordained as his colleague. Each was a man of sound sense, sincere piety and love for the welfare of their people, but neither was a brilliant man in the pulpit. Each was respected in this community very highly, and some of us can remember Dr. Andrews as a venerable figure, one of

the last to appear upon the streets of the town in small clothes, silk stockings and silver buckled shoes, benign and dignified of aspect, and still vigorous at a great age.

Among the names in the list of proprietors of pews during the first year after the erection of this house, as they appear in the records of the society, are some whose families still continue members thereof, (and I hear that three pews have remained in the same families since the house was built.) others whose descendants are residents of the city but have gone elsewhere to worship, and a considerable number whose names have disappeared from our community. Among the last is that of Tracy. Patrick and Nathaniel Tracy had been parishioners of Mr. Cary, but the only representative of the name in the list of the first pewholders was Nicholas Tracy. Theophilus Parsons does not appear as purchaser of a pew in the new house, having removed to Boston in 1800, though he was a parishioner up to the time that work on the new building had begun. A very large proportion, however of the men of light and leading of the town of that time were members of the First Religious Society, and their names are still remembered with honor, though they have become somewhat dimmed by the lapse of another quarter of a century since the late Mr. Amos Noyes pronounced the oration from this pulpit at the celebration of the one hundred and fiftieth anniversary of this society, and mentioned a few of the leading names of parishioners in 1801. To his audience a greater number would respond to the sentiment associated with those

names than could be hoped for now if I should repeat them.

The first movement for erecting a new meeting house to be found upon the records is dated Oct. 13th, 1798, when on petition of Theophilus Parsons and others, a meeting of the proprietors was called for the 19th of the same month, "1st; To see if the Proprietors will conclude to build a new house of worship for said society."

"2nd. To determine upon such measures as they shall think necessary for the building of said House, for purchasing land whereon to erect the same, for selling their present house of Public Worship and their land under and adjoining the same, and for all other purposes relating thereto, and also to choose such committees to make such estimates and reports relating to the premises as such committee may be empowered to make, and to receive and act upon such estimates and reports."

At the meeting held under this call Hon. Theophilus Bradbury was chosen moderator, and it was voted to build at such time, on such ground and under such conditions as might afterward be agreed on, and James Prince, Theophilus Bradbury, Jr., and Gilman White were elected a committee "to enquire what suitable place or places may be obtained whereon to build a new meeting house and on what terms—and what sum may be obtained for the old meeting house and land under and adjoining the same provided a title with warranty be given by the proprietors."

This meeting was adjourned without further proceedings to Thursday 20th of December, when it was voted, "That Mr. Gilman White, Capt. James

Kettell and Mr. William Wyer, Jr., be a committee to apply to the several proprietors of the pews and obtain from such of them as are willing so to do, a subscription for one or more pews in a new Meeting House to be built by the Proprietors upon condition that the old meeting House and land under and adjoining the same can be sold for three thousand Pounds at least, and provided the first offer thereof be made to the Town, but in case of the Town's refusal to purchase, then the same to be sold to any private person or persons who will purchase the same." The old site of the Meeting House was in Market Square.

This was the last vote in the records, with one later exception, in which the old currency of pounds, shillings and pence is retained. Up to this time there is no other used where sums of money are recorded, but after this meeting dollars and cents appear, and the land was sold, the new lot bought and the workmen paid, and the material of the new house paid for in the currency which we use in the present day.

At the same adjourned meeting the committee appointed for the purpose reported that they could find no vote nor grant by which the proprietors came into possession of the land covered by the meeting house, but that quiet and peaceful possession thereof for more than sixty years had given a good, lawful and complete title thereto. But that the triangular piece of land adjoining the northwesterly side of the house was purchased by the proprietors of Jeremiah Pearson, and others on the 21st day of August A. D. 1765, as appeared by their deed of warranty, and the title was complete.

The meeting then adjourned to the second Thursday of April, next, 1799. But that adjourned meeting was never held, and if the present proprietors wish they can continue it even now, since it was never dissolved, though the moderator and clerk have long been dead. There was some hitch in selling the land on which the old house stood. The price voted, three thousand pounds, was equal to ten thousand dollars, and the town never to the last voted to appropriate one-half that sum for the purpose, and finally the amount for which it was sold was made up by subscription of liberal and wealthy citizens.

Before the date to which this meeting was adjourned, the annual meeting for choosing officers was held on Friday, 5th April 1799, when it was voted to repair the old house at an expense not to exceed one hundred dollars, and the same amount was allowed for repairs at the annual meeting in April 1800. This was on the 4th of the month, but in less than three weeks, at a meeting called on petition of Theophilus Parsons and others, the subject of consideration was the sale of the old lot and house, and the purchase of a new site, and the erection of a new house.

At this meeting held April 24th, 1800, William Wyer, moderator, it was voted to sell the old house and land, on Market Square, reserving the cellar wall and underpinning, the materials of which the pews are built, the bell, clock, organ, electrical rod and weather cock. Capt. James Kettell, Gilman White and Theophilus Bradbury, Jr. were chosen a committee with powers to make the sale as they should deem best for the interests of "This Proprietary" with the provision that they should first offer the

premises to the inhabitants of the Town of Newburyport for the sum of eight thousand dollars. They were further authorized to convey by deed, and directed to take security for payment of the price set, and that the society "may continue to occupy the premises as a place for public worship for a reasonable time not exceeding two years, that they may in the mean time be accommodated with a new meeting house."

Mr. Leonard Smith, Charles Bradbury, Jr. and Mr. Charles Jackson were chosen a committee to ascertain and locate the triangular piece of land on which the old meeting house stood with the selectmen of the town, if they would assist, and if not, without them with their own best skill and judgment, and to report at an adjourned or future meeting.

The record goes on, "In pursuance of the laudable practice of our pious predecessors, and in imitation of their wise and virtuous attachment to the best Interests of man Illustrated by the foundation of this Parish, by the erecting a house for the public worship of God, and by their honorable support of the teachers of piety, religion and Morality—It is"

"Voted, That this propriety will erect a new Meeting House as a Place of Public worship for the First Religious Society of Newburyport on some suitable Plat of ground to be hereafter purchased for that purpose and it is further"

"Voted, That Messrs. Ebenezer Stocker, Nathan Hoyt and Joshua Carter be a committee for providing said place of Public Worship, and for this purpose they and the major part of them are hereby author-

ized and empowered at the cost of this Propriety to purchase such parcel of land as this Propriety may hereafter direct, and thereupon to build, finish and compleat a Meeting House of such materials and of such form, in such manner and of such dimensions as this propriety may direct” on the best contracts they can obtain, working in the materials of the old house which were reserved, and that purchasers of pews might contribute labor or materials in part payment for the same.

It was also voted that the pews in the new house should be sold by public auction, except one to be reserved for the minister.

The committee was empowered to hire money on the credit and guaranty of the propriety for the purchase of land and for building contracts “confiding in their discretion that they will hire no more money than will be necessary, nor at any time before it may be wanted. And to secure the committee the whole proceeds of the sale of the old meeting house and the land under and adjoining was pledged and mortgaged to them. and also the proceeds from the sale of pews in the new house, they to pay over to the treasurer any balance which might be left after the house was completed.

Hon’ble Theophilus Bradbury, Esq., Capt. James Kettell and Mr. Leonard Smith were chosen a committee “to enquire for a Plat of ground suitable for the erecting a new meeting House thereon by this propriety, and to report a plan thereof with the terms on which the same may be purchased at the next or some future adjournment or meeting of this Propriety.” The same gentlemen were also ap-

pointed a committee to draw a plan and make estimates of the probable cost whether the walls were to be of brick or wood to report at a future meeting. And as there were doubts as to the legality of all these proceedings, Theophilus Parsons, Esq., was chosen a committee to apply to the legislature for an act legalizing the doings and granting the powers necessary to proceed with the work. The meeting was then adjourned to the 22nd of May next.

While the month elapses for which the adjournment is made we have a breathing place to remark upon a matter of phraseology in these records. There are several such which mark the difference of usage which a century has brought about, as, "the Hon. Theophilus Bradbury, Esq.," a superfluity of titles which would be ridiculous now, but was ordinary courtesy at that time; but the special point to be made here is, that throughout all these old documents the phrase "meeting house" is used and never "church" or "church edifice." In England at the present time it is only the houses of worship of the established church of England which are called "churches," while those of dissenters are called "chapels." But the Puritans and the Quakers did not esteem any building as sacred. The New England Meeting House was not only the place where the fathers assembled for worship, it was the place of business of the plantation, where the selectmen, the constables and the militia officers were chosen by the freemen. The only church was the whole number of the faithful who had united for the service of God with no acknowledged leader, priest or prelate, but only Christ, and who chose their own minister, and

in the choice no outsider, clerical or lay, was allowed to dictate, or to have any voice. The building where they worshipped was merely the meeting house, and to attribute to it any more sanctity than attached to the dwelling house, would have seemed to the old Puritans to savor of idolatry. As late as one hundred years ago we sometimes hear the edifice spoken of as "the House of God," but the old Puritan logic had given way very largely at that time, though they had not yet learned so to imitate the Church of England and the Roman Catholics as to call the New England meeting house a church. That ultra Protestants, such as the Unitarians are, should call their place of gathering a church, has a touch of the ludicrous.

At the adjourned meeting of the Proprietors on May 22d 1800 the vote to sell the pews in the new house at public auction was reconsidered, and it was voted "that as many of the pews of the new meeting house as are equal in number to the pews owned by individual proprietors in the old Meeting House shall by a committee to be chosen by this Propriety and sworn for that purpose be divided into three Classes and appraised according to their comparative values, and that the Pews of each Class be divided among the Proprietors of like Class of Pews in the old Meeting House by lot, that the whole cost of building and furnishing the new Meeting House be apportioned upon the said Pews according to the said comparative values, and that the monies arising from the sale of the old Meeting House and Land be carried to the credit of said Pews in the same proportion, and that the Balance due from each Pew shall be paid by the Proprietor to whom such Pew shall

be drawn within thirty days from the time of drawing the same, who shall then receive a deed thereof; but if any Proprietor shall refuse or neglect to pay the said Balance within the said time, then the Pew drawn to him shall be sold at Public Auction, and the sum at which the Pew of such Proprietor in the old Meeting House was last appraised at (if so much shall be received from the Sale) shall be paid to such Proprietor, and the Remainder, if any, shall belong to this Propriety—and that the several Balances remaining due from the said Pews shall be, and the same are, hereby pledged to the committee for building the said Meeting House as an Indemnity as aforesaid, and that the General Court be requested to confirm the foregoing vote.”

It was also voted that the committee chosen before the adjournment and composed of “Messrs. Ebenezer Stocker, Nathan Hoyt and Joshua Carter be, and they hereby are, directed to purchase of Miss Elizabeth Greenleaf a lot of land adjoining on Pleasant street in said Newburyport, nine rods in front and nine rods and thirteen links in depth, containing about eighty-two rods, commonly called the Rock Lot, on the best terms they can obtain not exceeding six pounds fifteen shillings c’rry. per Rod.”

“Voted. That the walls of the new Meeting House be built of wood.” The meeting was then adjourned to Thursday the 5th of June.

Meanwhile before the date to which this meeting was adjourned the committee had prepared a plan which was to be carried out as you now see it in the edifice where we are assembled. Who drew the plan? The vote of the proprietors attributes it to the

committee, but it is not probable that three men would design and draw a plan for a building of such importance, but naturally they would intrust it to some one person. Architects of taste and skill were hardly to be found in our country after we had cut ourselves off from English artists who had designed many of the old Colonial mansions, and the effect was noticeable in the distinct falling off in the beauty of American architecture which befell upon the declaration of Independence. But this edifice gives no indication of such decline of taste and ability to construct forms of architectural beauty. It is still visited and admired by many who have the culture and knowledge of the art to judge, and it is an exception to the plain and often hideous structures of the period; whose is the credit?

Tradition says it was designed by Timothy Palmer, and it is very probable that tradition tells us the truth in so far as it informs us that he drew the plan, though the design is not original, being that of an English church. But there is nothing in the records to show that Timothy Palmer was employed, or that he was paid any money for any service whatever. There is a long account of all the expenditures on the building, the first item of which is "July 11, 1800, To cash paid, liquor for people getting out stones," but nowhere is there record of payment to the traditional architect, though the largest bill for labor is that of Palmer & Spofford, but the first name of the firm was Andros Palmer, as appears in some of the charges, this firm apparently having been the contractors for the carpenter work. Andros Palmer and Timothy Palmer were brothers, so that it is not im-

probable that Timothy made the plan though there is no record of his receiving money for the work.

At the adjournment on June 5th the vote to reserve the cellar walls and the material of which the pews were built in the sale of the old Meeting House was reconsidered and the plan presented by the committee was adopted. John Greenleaf was added to the committee and they were directed to proceed with the building, "agreeable to said Plan, with a cellar under it and a handsome Belfry and Spire and Porticoes or Piazza," with such alterations not materially variant from the plan in dimensions or otherwise. The assessors were directed to make out a list of the pews on floor and gallery of the Old House with the numbers, the classes, the valuation and names of the proprietors, and to file the same with the Proprietors' clerk. The meeting then dissolved.

One week from the date of this last adjourned meeting, on June 12th, the business committed to Judge Theophilus Parsons was completed, and the General Court passed a special act legalizing the votes and doings of the First Religious Society in Newburyport. Work was promptly begun, the first payment, that for liquor for the men getting out the stones bearing date July 11.

On the date when the act was passed legalizing the doings of the Propriety, a meeting was called on petition of Wm. Wyer and others to consider "if the Proprietors will sell their land under and adjoining their Meeting House to the Town for the sum of eight thousand dollars provided the present purchasers will release their claim to the purchase. The

meeting was held on the 17th of July, and the record declares that "Whereas the Town of Newburyport at their legal meeting on the 10th day of July current voted to raise the sum of forty-four hundred dollars for the purpose of purchasing of the First Religious Society in this Town the land under and adjoining their Meeting House and authorized their Treasurer to hire the money for said Purchase, if necessary, and appointed the Selectmen a committee to make such purchase if practicable, but not to exceed forty-four hundred dollars," it was voted to sell for eight thousand dollars, "and Messrs. Ebenezer Stocker, Joshua Carter and John Greenleaf are hereby chosen a committee on the part of the said Proprietors to receive of the Treasurer of said Town the sum they have voted to pay as above, or security for the same, and also the sums subscribed by sundry Inhabitants of the Town sufficient to compleat the said sum of eight thousand dollars" and empowering them to make the conveyance to the Town, reserving the right of keeping the house on the land "for the purpose of Publick Worship therein untill the first day of November A. D. 1800 and a Reasonable time afterward, to remove the same with the cellar wall and all appurtenances, provided further that the persons who lately Bid off the said House and Land at vendue agree to relinquish their Purchase."

"The Inhabitants of the Town," referred to as having subscribed to make up the sum demanded for the land had contributed the \$3600, which, with \$4400 voted by the town, made up the sum of \$8000, and the transaction was completed and the place thereof received the name of "Market Square"

which it bears at the present time. The weather-cock and bell were reserved and transferred to the new meeting house, the proprietors having voted against a proposition to sell the old bell and buy a new one.

At a proprietors' meeting held on the 15th of July 1800 James Kettell, Henry Hudson and William Wyer, Jr., their assessors, were directed to make out a list of the pews of floor and gallery in the old house, with the valuation of each pew, as a basis for estimating the claim of each proprietor to the proceeds of the sale. A committee was also chosen consisting of Joshua Carter, Ebenezer Stocker, Nathan Hoyt, Michael Hodge, Israel Young, John Greenleaf and Hon. Theophilus Bradbury "to estimate the cost of their new house of Public worship now in Building and the lot it stands on, and to apportion the same upon all the pews therein excepting such as may be reserved for the use of the minister according to their Relative situations on the lower Floor and in the Galleries respectively, which apportionment shall be considered as their prime cost, and they shall lodge such estimate and apportionment with the proprietors' clerk to be filed in his office and to be recorded in the Proprietors' Book of Records, and all taxes hereafter to be raised on said pews by said Proprietors or by said Religious Society shall be assessed thereon agreeably to said apportionment. Votes were passed prescribing in minute detail how the apportionment of the proceeds of the sale and the expense of the new building and ground should be made, the important point being that, instead of the pews in the new house being assigned

by lot, as the act of legislature provided, it was decided that they should be sold at auction to the highest bidder at not less than the estimated prime cost.

The lists directed to be prepared at this meeting appear in the records. That relating to the old meeting house shows that every pew on the floor was private property except that of the minister. Those of the floor numbered 106, the same as in the new house, and they were divided into six classes, the first class valued at \$30, the second at \$24, the third at \$23, the fourth at \$22, the fifth at \$21, the sixth at \$20. The gallery pews were all but two of the same appraisal, \$7, one being valued at \$10, and one \$6. One gallery pew had no individual owner.

On the 10th day of August and the 5th of October, 1801, the pews in the new house were sold at auction. Those on the floor were divided into five classes, and the prime cost of those of the first class was \$165, and of the lower classes respectively \$145, \$135, \$120, and \$100. Those of the lowest class mostly brought their appraised value, though Henry Rolfe paid \$116 for one. The pews of the first class sold well, the highest price, \$230, having been paid by John Greenleaf for pew No. 12, and he also paid \$221 for pew No. 11. All the pews on the floor except the minister's pew and one other were sold at the valuation or more, and all in the gallery except three.

The final account, audited by "Seth Sweetser, attorney for Ebnr. Stocker," shows the whole cost of the building to have been \$26,750.10. The chief payments are to Palmer & Spofford, Ambrose Palmer and Daniel Spofford, though the name of the

former is given in the account sometimes "Andrews" and at others "Andrew." The window frames were furnished by Newmarch & Caldwell.

At a proprietors' meeting on the 21st Sept. 1801, it was voted to purchase an additional lot of land to the northwest of that on which the new house stood, and also to sell the old bell and buy a new one. At a subsequent meeting it was decided to take no further steps in these matters. The accounts of the committee were accepted, and they were thanked for their services. But for some reason the money received had not covered all the expense of the building, and at a meeting on Dec. 23rd, 1802, it was "Voted that the sum of fifteen hundred dollars be raised by the proprietors to balance the accounts for building the new house and that said sum be assessed upon the pews in said house according to the valuation thereof by the Parish Assessors." At this meeting and for the two years succeeding Michael Hodge was the proprietors' clerk. Inasmuch as the new meeting house was not paid for by \$1500 for more than a year after its occupancy, according to the Roman Catholic rule our centennial celebration should come some time in 1903, a hundred years from the date when these taxes were paid.

The last sermon preached in the old meeting house was delivered by Mr. Cary, the senior pastor, on Sunday, September 27th, 1801, and the next day the house was demolished. The first sermon preached in that house was in June 1725 by Rev. John Tufts, pastor of the second parish in Newbury, now the first, or lower parish in West Newbury.

Mr. Andrews preached the sermon dedicating this

house, as appears by record in his own handwriting in possession at present of his grand-daughter, Miss Emily R. Andrews, a resident of the city and member of this religious Society.

It is a fact worthy of remark that in the seventy-six years of the existence of the First Religious Society before this meeting house was built, there were but three pastors, and of these one remained seven years later, Mr. Cary, the senior pastor having died in 1808, while Mr. Andrews did not retire from the pastorate for nearly twenty-nine years, in 1830. Since the latter date, without counting the years when Dr. Andrews held the senior pastorate until his death in 1845, there have been nine pastors settled over this Society besides several who have supplied the pulpit during periods when there was no settled minister.

At the time this meeting house was dedicated the relations of the church with the other congregational churches was cordial and pleasant, notwithstanding theological differences which prevailed. When one-third of the church seceded after the death of Mr. Lowell and the call to Mr. Cary and formed the North church, the Arminian and Calvinist schism caused no apparent bitterness of feeling, since half the silver communion service was given to the Calvinists who left, and the First Religious Society of Newburyport was recognized by the neighboring congregational churches as a sister church for three-quarters of a century thereafter. At the ordination of Mr. Andrews on December 10th, 1788, Dr. Tucker, minister of the First Church in Newbury, gave the Right Hand of Fellowship. Deacon New-

man, Dr. Newman and Mr. Emerson were chosen by this church as delegates and they attended the ordination of Mr. Abraham Moor as pastor of the First Church in Newbury in the spring of 1796. Deacons Farnham and Abbot were sent as delegates when Rev. John S. Popkin was installed over the same church, in September, 1804, and Dr. Andrews took part in the ordination of Mr. Leonard Withington, Dr. Popkin's successor, in October, 1816, and Dr. Prescott was delegate on that occasion. In his last sermon preached in the old meeting house of the First Parish in Newbury before it was taken down preparatory to the erection of the house which was burned in 1868, Rev. John S. Popkin, D. D., the pastor said: "One of her daughters, who has ever preserved a kind affection, is now ready to receive her to her kindly bosom, while she renews her outward tabernacle. Another church has exhibited a similar benevolence. For the favor which they show her we wish them favor from the Lord." The daughter was this Religious Society, whose offer was accepted, and the First Parish in Newbury worshiped in this house until their "Outward tabernacle was renewed," September 17th, 1806. The other church referred to was St. Paul's Episcopal church in this town. As late as the close of Dr. Andrews' active pastorate there seems to have been a not uncordial exchange of pulpits with the neighboring Congregational churches, and in 1823, Rev. Samuel P. Williams, minister of the First Presbyterian church preached from this pulpit, though not with approval of his doctrines by the congregation.

The marked separation came with the settlement of Thomas B. Fox as minister of this Society, who was ordained August 3rd, 1831. This was the first occasion on which the pastor of the old First Parish church of Newbury declined to recognize this Society as in regular standing. It was the custom of that time to invite the ministers of neighboring Presbyterian churches to council and ordinations of the Congregational church. Accordingly Dr. Dana and Mr. Cheever were invited to take part in this exercise, but they politely declined, as did Mr. Withington of the First and Mr. Miltimore of the Belleville parishes in Newbury, Mr. Dimmick and Mr. Milton of the Congregational churches in Newburyport.

Now what caused this final declaration of hostilities between mother, daughter and sister churches toward this daughter, mother and elder sister? Mr. Noyes, in his oration at the centennial of the First Religious Society in October 1876, attributes it to the fact that Mr. Fox was the first minister ordained here when the church was so generally known as Unitarian. But on this point I think that I had better opportunities for judging than Mr. Noyes had from the fact that my boyhood up to sixteen years of age was about equally passed in the orthodox family of my father and the Unitarian family of my maternal grandparents, with the opportunity of hearing and judging the merits and defects of the position of either party. And it is probably true that youth of that age are more impartial judges in such a case than are older people of more fixed opinions and deeper rooted prejudices.

It seems to me that this growing difference in the religious world was not so much theological as it was in the attitude of either party toward the life which now is. Theological disputes between orthodox theorists were fully as bitter, if not more acrimonious, than those between the orthodox and Unitarian. But the orthodox retained a great deal of the old Puritan contempt for the graces and beauties of life. It was wrong to read almost any novel except the *Pilgrim's Progress*. With many it was wrong to dance, and with all it was a deadly sin to play a game of cards or to attend a play at the theatre. The Unitarians had sloughed off these prejudices with the Calvinistic creed. They cultivated the graceful and the beautiful, and the chief objection to Mr. Fox which I heard from my orthodox friends was, that instead of preaching against the exceeding sinfulness of sin and the awful doom of the sinner in a future state, he preached of the beauty of the flowers, the glory of the sunset, and the loveliness of the universe in which we dwell. This was horrid in the eyes of conservative people, the joys of whose traditional religion consisted in contemplating the tortures reserved for their unregenerate neighbors in another world.

That the view I have taken of the cause of the division between orthodox and Unitarian is the true one is further manifest from a fact which some others will remember and confirm. Mr. Fox introduced here the custom of decorating with flowers the parts of the meeting house about the pulpit. Such a commotion as this very innocent proceeding raised in this community can hardly be conceived as

possible by the present generation. If he had preached that the divine nature was four in one, and that Satan was the fourth person of the quaternity of the godhead, he would not have raised greater opposition, since the notion would not have been wholly alien to the old theology. But flowers on the communion table were desecration, idolatry, the compliments of the Scarlet woman announcing her imminent arrival, the abomination of desolation spoken of by Daniel, the prophet. Mr. Dimmick preached at the North Church a denunciatory sermon upon this idolatrous desecration of the House of God, little foreseeing that within a generation his own pulpit and communion table would be so decorated, and not desecrated, with full approval of the pastor who should succeed him.

The feeling hostile to floral decoration of the meeting house continued among older people of orthodox churches until quite recently. Within fifteen years one of the oldest members of the Byfield church was horrified at the floral decoration of the communion table one Sunday morning, and to express his disapproval in the afternoon he attended meeting at the First Parish, where he was grieved and disappointed at finding a more profuse display of flowers than he had seen in the morning. He mourned over the popish innovation to his unsympathetic friends.

But whether I am right or wrong in the diagnosis of the cause of the division in the Congregational church which separated the orthodox from the Unitarian, it is not to be disputed that it is easier to divide men than to unite them. The causes of divis-

ion, whatever they may have been have, now become faint as the morning mist which the heat of the rising sun has so dispelled that it can scarcely be perceived. If it be a difference of doctrine, theology has hardly any place in the New England pulpit except, perhaps, in remote rural districts. The Unitarian would find very little that was offensive in the preaching of his neighbors, and the so-called orthodox could listen with complacency to the preaching of this denomination except that he might smile occasionally at the obsolescence of attacks upon dogmas of his ancestors which are dead as the bullrushes round little Moses down by the banks of the Nile.

Or if the continued separation be from the cause which I have suggested, that, too, has vanished like a bad dream when one wakens to the morning sunlight. We, orthodox, decorate our pulpits and communion tables with flowers with never the slightest thrill of apprehension that the Pope will be peering out from among their petals, with Satan looking over his shoulder ready to devour those who have decorated a sacrifice to himself.

There has been a very great change in the religious world even in the brief period of twenty-five years since you celebrated the one hundred and fiftieth anniversary of the First Religious Society. On that occasion the orator had a great deal to say about "Arians" and "Arminians" and "Calvinists" and "Unitarians," and the audience was interested, and the public which read the oration was interested. But I suspect that these names would have little meaning to the pupil of the Sunday School, or indeed, to the teachers of this or of the other Sunday Schools of

the city. Even if they were explained to them, they would probably wonder what all this metaphysical speculation had to do with religion. My conviction in the reality of the great change in this respect within the last quarter of a century is confirmed by two facts of personal experience. One of these was that the ladies of the Women's Alliance of this society received with seeming, and on the part of some of them, with expressed approval, a statement of my belief that it was of no more religious importance whether one was a Trinitarian or a Unitarian, than it was what were his views as to the cube root. The other indication is that within a very few years a suspension for heresy from the First Church in Newbury was taken off and I was restored to regular standing with the distinct statement to the church that I did not believe the creed, and had not the intellectual capacity to understand its statements.

But there is no need to enlarge on this matter. We have only been considering the local signs of a change which has been general throughout Christendom, nay, throughout the world. The liberalizing of religious thought was manifested in the parliament of religions, which would have been impossible in the early part of the century. It has been apparent in the recent history of Andover Theological Seminary, in the heresy trials in the Presbyterian denomination, and in the proposal now pending to revise the creed of that church in the United States. The lines which separate the orthodox from the Unitarian part of the Congregational societies are scarcely more than mere shadows of

old prejudices, while in doctrine and in life they are not worth contesting.

In America the leading religious denomination in this liberalizing tendency may justly be claimed by you to be your own, and what is true of the country at large in this leadership is locally true of the First Religious Society. When I read the names of its members in the records from those in Mr. Lowell's time down to that of Caleb Cushing, who was clerk of the proprietors from 1826 to 1828 inclusive, not to mention later and living men, there has been a succession of men of light and leading of Newburyport members of this Religious Society. Mr. Fox himself was of a character and intellect to stir up the dry bones, as appears from the incident mentioned, and he displayed the same quality in public matters not specially connected with his church, and most prominently in educational concerns, both in the public schools of the town and in Dummer Academy. There have been able and active men occupying this pulpit and these pews, as there were also in the old meeting house.

•Of the pastors since the edifice was built, all were known to me by sight, and with all but Dr. Andrews and Mr. Bowen I was more or less acquainted. I have heard many able and impressive, many thoughtful and eloquent sermons, but one of the three great discourses from the pulpit which it has been my good fortune to hear was from this place by Samuel Longfellow. All the pastors have been of high aims and character, and several of them men whose ability has won for them more than a local reputation. Following Mr. Fox after an interval of a year and

a half Thomas Wenthworth Higginson was ordained here Sept. 15th, 1847, and he resigned Sept. 16th, 1849. The ordination sermon was preached by Rev. Wm. Henry Channing and in his Memoir of Mr. Channing, Octavius Brooks Frothingham makes this statement,—“On the 25th of September, 1847, he delivered the sermon ‘The Gospel of Today’ at the ordination of his cousin, T. W. Higginson, as minister of The First Religious Society in Newburyport, Mass. This discourse was greatly admired, written out and printed. It was certainly brilliant, comprehensive, lofty, humane; but it is hard to analyze an aroma. Light is diffusive. There were deep things in it, flashes of genius, but unless the whole were printed no just idea of it could be given.”

This characterization of Mr. Channing’s ordination sermon is very different from what could be made of the sermons and writings of his cousin. Mr. Higginson’s productions have indeed the illumination of brilliant talent, but the theme of his discourses is always definite and can be put into definite propositions. He is a man of earnest convictions and distinct aims of which he is entirely conscious and makes his hearer or reader so thoroughly impressed that he will remember.

At the time of Mr. Higginson’s ministry the slavery agitation was at flood tide, covering all theological questions and submerging all other political topics. People were as sharply divided as they could have been by personal animosities, and sermons on this subject were fiercely criticised and as fiercely defended. Newburyport was very conservative on the slavery question, and Mr. Higginson

was just as radical. The elements of dissension between minister and people wrought so powerfully that the relation would probably have been dissolved even if he had attained the high reputation which he holds in his old age, and it must be remembered that he was then a young man and this was his first entrance on the ministry. Mr. Higginson's connection with this society was broken Sept. 16, 1849, two years and a day from the date of his ordination. He retained his residence in Newburyport for several years thereafter, interesting himself in politics, in which the chief question was the one nearest his heart, and in 1850 was the candidate for Congress from this district on nomination of the Free Soil Party. The animosities of those days are forgotten, and a few years after we all became as ardent abolitionists as Mr. Higginson and helped brush away forever the chief cause of differences between him and this people.

Since the retirement of Mr. Higginson there has been no such commotion in the affairs of the society as to demand comment, although outside the country and the world have been agitated and revolutionized. During the years preceding the civil war, while that war was in progress, and since, there have been no more dissensions here than is inevitable in all human relations, none that calls for particular remark or remembrance. Following Mr. Higginson there was a little more than a year when the society was without a pastor. On November 29th, 1850, Rev. Charles J. Bowen, a conservative and strong contrast to his predecessor, was installed, and his resignation took effect June 10th, 1853. Rev.

Robert C. Watterson, of Boston, supplied the pulpit for a year and a half, and on September 3, 1857, Rev. Artemas B. Muzzey was installed, remaining until the first of November, 1864. From that time until July, 1868, Samuel Longfellow and Rev. G. R. Calthrop preached as stated supply, when Rev. Joseph May accepted a call and was pastor until he was succeeded by Rev. Geo. L. Stowell from 1877 to 1879, Rev. D. W. Morehouse from 1881 to 1887, and in 1888 Rev. Dr. Beane was installed, and may it be long before we can supply the terminal date.

During the pastorate of Mr. Fox the present organ was built by Joseph Alley, a man of remarkable musical genius of Newburyport. It replaced the original instrument, and was long considered the finest in this vicinity until a few years ago it was getting disorganized, but was repaired so that its tones are more charming than ever.

In Mr. Stowell's time Fraternity Hall was erected on the society's grounds and it is just completing repairs and great and needed improvements.

The meeting house was repaired, painted without and within and made to renew its youthful splendor while Mr. Morehouse was minister, and a new iron fence has been recently put up by the liberality of Mrs. Wm. O. Moseley, Mrs. Moses H. Fowler and Mr. Wm. H. Swasey to replace the iron fence which was the gift of Mr. Swasey, by whom also were the tablets presented which you see on these walls.

This pulpit, from which a great number of able and devoted, and many eminent, ministers have proclaimed the glad tidings, has also been occupied by statesmen and lay orators on secular occasions.

Such eminent men as John Quincy Adams and Caleb Cushing have been heard here within the memory of living persons, while Mr. Noyes's centennial oration was heard by many, and Mr. Northend's tribute to Col. E. F. Stone might have been listened to by all but the youngest. This house was not infrequently used on public occasions, because it was so central and had so large a seating capacity when public halls were few and incommodious. Probably none in this part of the country of the religious edifices has held so many and such numerous audiences as the meeting house of the First Religious Society.

And now it has stood a hundred years, and its record is thus imperfectly told. In looking back over a century the most impressive fact is the changes which have occurred during the period. But here in its aspect the house has suffered less of change than any of its neighbors. You still have the gallery, the pews, the high pulpit, and the curtain behind, which I used to imagine was the curtain to the temple which concealed the Holy of Holies. The chief anachronism that Chief Justice Parsons, or the Hon. Theophilus Bradbury, Esq., or Mr. Joshua Carter would notice if they could return to their old pews, would be the gas fittings, which they would especially notice if it were evening and the gas should be lighted. The house is all the more venerable for the aspect of moderate antiquity, and long may it be before it is modernized by so-called improvements.

The old worthies mentioned, members as they were of the most liberal religious society in this community, would doubtless be most astonished at the change in fundamental ideas which have created

a revolution in philosophy, in religion and science and in education chiefly within the last quarter of a century.

Mostly when the changes of the last hundred years are discussed reference is had to material things, the inventions which have added to comfort and revolutionized industry, or to the abolition of slavery, the civil war and the new imperialism. But greater than these because touching the character and aspirations of man, is the more silent revolution of ideas. In no human interest has there been greater change than in that for which this house stands. When it was built the generally accepted meaning of the word "religion" was the acceptance of a metaphysical system. It was commonly believed that the inspiration of the Almighty which giveth man understanding had dried up at the death of St. John, a cistern which became exhausted at that time, instead of a well-spring of life which flows as abundantly now as it did in the days of the Hebrew prophets and psalmists, as if the Divine had exhausted his infinity with the single effort of producing the Bible. Even John Robinson, in the often quoted saying about further light, announces it as to stream fourth from the Word, which he considered final and complete. And notwithstanding the distinct declaration of this infallible Book, that "the letter killeth and the Spirit giveth life," they made of its oriental imagery an Anglo-Saxon system of dogma. The history of the most spiritual religion the world has developed was turned into a code which would have amazed the inspired writers and the persons of their story. The preaching was as

dismal as the creed, and one of my friends of the old time orthodoxy, one of the few of the scattered remnant left, tells me that if he should preach one of Jonathan Edwards's sermons, even his hearers would, he thinks, stone him out of his pulpit.

There has been no greater, no more fundamental change than in this respect, and in the vanguard of the army of progress among religious organizations has been your denomination from the time when it was stigmatized as Arminian, to the present hour, when it can hardly be discriminated from its sisters which claim to be orthodox. This house, the most beautiful in its architectural aspect of any in this region, has also stood for the most beautiful ideas, for free thought and free expression of thought, for the superiority of character to creed, for a revelation too abundant to be confined to the words of any book, and for the truth that there is a divine spark in man, that he is not wholly depraved, but that the good in him may be developed, and probably will be, and he saved.

It has been a wonderful century upon which we have looked back, and the house which the fathers built still is fresh and fair, and may last to the close of the twentieth century when a generation having the benefit of a longer experience will look back with much the same feeling upon us as we entertain toward the builders, and will celebrate the two hundredth anniversary of the meeting house of the First Religious Society in Newburyport. We send down our greetings to you, friends of one hundred years hence, nor ask for present response.

The following original hymn by Ralph Tracy Hale was sung by the congregation.

HYMN BY RALPH TRACY HALE.

Tune: Hamburg.

Through years of change, through years of doubt,
Calm and unchanging hast thou stood,
Hallowed and blest in youth and age,
Still consecrate to human good.

Sheltered beneath thy roof, here dwell,
Through the long-ended struggle taught,
Love, independence, freedom, truth,
Triumphant in the people's thought.

Lord, in the years to come, we pray
That Thou wilt send Thy people light,
And if their pathway grow too hard,
Succor Thou them, and guide them right.

Endue with power, and quicken hope;
Grant them the gift of grace to see;
Simple and pure their spirits keep,
In sweet communion, Lord, with Thee.

Letters were read by Dr. Beane from Dr. D. T. Fiske, Rev. J. J. Flood, Thomas Wentworth Higginson and Mrs. A. M. Bowen, widow of Rev. Charles J. Bowen, one time pastor of the church.

The Lord's prayer was repeated by the congregation, Rev. George H. Miner of the Baptist church leading. The doxology, a benediction by Rev. S. C. Beane, D. D., pastor of the church, and an organ postlude concluded the morning exercises.

Lunch was served in Fraternity Hall.

AFTERNOON EXERCISES.

There was a large attendance at the afternoon exercises in the meeting house. After an organ prelude played by Mrs. Noyes, Rev. Dr. Beane announced Hon. Elisha P. Dodge as the presiding officer. Mr. Dodge was very happy in his manner of introducing the speakers.

Judge Francis C. Lowell of Boston was presented as the first speaker, a descendant of John Lowell, the first pastor of the church. He said in part:

He thought inasmuch as John Lowell was his great-great-great grandfather it was not to be wondered at that so few of his descendants have lived in Newburyport for these many years. It was the first time, he said, that he had ever been inside this church.

The speaker said that he had made considerable effort to find out something regarding his ancestor, John Lowell, but it was not easy to do so, although he filled an important place in this community and church.

He had found in the public library three or four sermons, and a copy of the sermon delivered at his installation.

There were two eulogies delivered by brother ministers after Mr. Lowell's death, the first of which it seemed as if the minister was improving the occasion for the benefit of his hearers, and the second being much like the first.

He referred to a remarkable address John Lowell made to the soldiers at the time of the French war in which he asked them: "Would you live on garlic and wear wooden shoes?"

Times have changed since 1725 and since his death in 1777. He would be surprised, no doubt, at the views that are expressed in the churches today. It is not beyond a question of doubt

whether the world has so much improved or whether men have grown more respectful. The church is not so much needed to-day perhaps, as when Mr. Lowell preached here. Man lives more uprightly and free handed and kindly toward his neighbor.

After quoting some who held that in these enlightened times churches are not needed he expressed himself as holding an entirely different idea. It is only when men reach the point where they are satisfied that the church will not be needed. The church exists to hold up an ideal, an ideal which will keep men dissatisfied with present attainments and create a constant endeavor for better things. This church is fulfilling its duty today, as it has in the 175 years that are past, in holding up before its members an ideal never to be attained but ever to be striven for.

Mr. John Lowell of Boston, of the sixth generation of Rev. John Lowell, the first pastor of the church, was the next speaker. He said:—

Mr. President, Members of the First Religious Society of Newburyport, Ladies and Gentlemen:

I am glad to be with you on this, the last day of the 175th year of the Church of which my grandfather (many times great) was the first minister, and in which he preached for upwards of forty years. I have listened with much interest to the scholarly and instructive address of Mr. Withington, and I realize that at this time in the afternoon I am only expected to say a few words, and those only because of the virtues of my ancestors. I have, therefore but two thoughts to suggest to you. The first is one suggested to me by Bishop Hamilton of the Methodist-Episcopal Church, in a sermon which he preached on the Steamship New England, coming from Liverpool to Boston, namely,—that to be as good as our forefathers we must be enough better to make due allowance for our superior advantages; and second,—that in these days of fierce competition and mad struggle for wealth, when there is a tendency to lower the standards of life and business, it is well to return occasionally to the towns in which our ancestors live—to walk their streets, gaze upon their houses, enter their churches,—in short, to get back again in the atmosphere in which they dwelt, to draw inspiration from their sources, to become imbued with their spirit and the good old

New England standards,—the blessed heritage of all New Englanders. These, among many other things, we can obtain from the old town of Newburyport, and especially from this celebration.

Mr. Dodge referred to the fact that John Lowell, aged 14, of the seventh generation of John Lowell, was present, and expressed the wish of the congregation that he might have a long and happy life. Mr. Dodge said that on account of his age he would refrain from asking him to speak.

Hon. Charles Francis Adams, a descendant of John Adams, the fourth president of the United States, and grandson of John Quincy Adams, the sixth president of the United States, was the next speaker, who spoke as follows:—

Mr. Moderator, Ladies and Gentlemen:

When, some weeks ago, I received an invitation from your pastor, and my very good friend, Mr. Beane, inviting me to be present this afternoon, he said in his note—"Your Grandfather was for a few years in his youth an interested and active member of the First Religious Society in Newburyport. One hundred and thirteen years ago he was in a great measure instrumental in obtaining the settlement of Rev. John Andrews, his young Old Colony friend, as minister here, where his family is still represented."

Under the circumstances, I did not feel quite at liberty to disregard this invitation. Naturally, also,—in view of the fact stated by Mr. Beane,—Newburyport, and this Society, have an abiding interest to me. It was here that my grandfather passed two of the most studious years of his younger life, and here that he acquired from a master in the profession such knowledge of the law as he had:—a knowledge subsequently very useful to him.

But, being called on for this occasion, I also felt that probably the best use I could make of my allotted time would be by communicating to you, from the diary J. Q. Adams then kept, some extracts recalling the Newburyport of 114 years ago. Experience had taught me that strangers coming into a family gathering of this sort are apt to deal in generalities, and even

platitudes, which perhaps might equally well be altogether dispensed with; while, on the other hand, extracts from a local contemporaneous record of the eighteenth century can hardly fail to have a more or less living interest in the twentieth.

Though J. Q. Adams was then a young man of only twenty-one, he had already acquired that diary habit, if I may so call it, which was almost coterminous with his life. His record during the period he lived in Newburyport is contained in the little volume I hold in my hand,—a small octavo, bound in calf, in which is to be found the eighteenth century daily record of a law student in the office of Theophilus Parsons, then the leading lawyer at the Essex County bar. In it I find many references to persons living and prominent in the Newburyport of 1790, young and old, and of both sexes. It is needless for me to say that every single one of those so mentioned has long since passed away, the dust of the vast majority of them mingling with the soil of Newburyport more than half a century ago. Their moss-covered memorials stand in your grave-yards; and, now, it is to their children and great-grandchildren, so far as their descendants yet preserve an hereditary connection with this society, that these extracts are read. To such they have an interest far exceeding the interest which might attach to anything possible for me to say.

Let me further merely premise that, at the time he lived here, J. Q. Adams was a young man, just graduated from Harvard College. Indeed, he attained his majority while residing in Newburyport. It is further a gratification for me to say that, in the whole of this intimately kept diary of a very young man, I have met with no single word or experience which could not find its way into print. It is the altogether creditable record of an exceptionally mature and very studious young man, yet one by no means devoid of the social instinct, or the capacity of enjoyment among companions of his own age of either sex. The following extracts constitute, perhaps, a tenth part of the entire record of the period covered.

November 3, 1787. Between 8 and 9 this morning I cross'd Charlestown and Malden bridges. I rode as far as Danvers before I stopp'd. There I found Mr. W. Parsons and his wife, Mr. T. Parsons and Mr. J. Tracey. They started from thence before me but I came up with them again in Ipswich.*** From Ip-

swich I rode in company with them to Newbury, and at about sun-set I return'd my horse to his owner.

November 15th: This afternoon I went with Townsend and attended Mr. Spring's lecture. I was much better pleased than I expected to be with this gentleman's preaching. His sentiments are extremely contracted and illiberal and he maintained them with the zeal and enthusiasm of a bigot, but his delivery is very agreeable, and I believe his devotion sincere; although I shall never be a convert to his principles I will not condemn them as impious and heretical.

November 18th: In the forenoon I attended at Mr. Smith's meeting: he preaches without notes, and like all the preachers, who make a practice of this, that I ever heard, often repeats the same sentiments.

December 9th: Attended Dr. Tucker's meeting in the forenoon. He gave us an excellent sermon upon the story of Haman, from which he drew a number of very rational reflections upon the evils of pride, haughtiness and a revengeful disposition. In the afternoon I went and heard Mr. Carey.

January 6: Heard Mr. Carey preach two sermons this day; but the weather was very cold. In the afternoon the Parson was extremely vehement in an occasional discourse upon the renewal of the year, he complained exceedingly that the language of the people was "the time is not come," and with all his powers of eloquence and of reasoning he exerted to prove that the time is come. He was rather too violent: his zeal was so animated that he almost had the appearance of being vexed and chagrined—but he said he was not aiming at popularity.—Passed the evening with Dr. Kilham at Mr. Carter's, where we had a whole magazine of antiquity. Miss Sally Jenkins was there. I was pleased with her manners. She is of the middling female size, and has a fine form, the features of her face are regular, and were not the nose too much inclined to the aquiline would be very handsome. Twenty-two I should think her age; but perhaps she is two or three years younger. She conversed not much."

January 20th: I attended at parson Carey's meeting. We had two sermons, in continuation of a subject upon which he preached last Sunday; the excellency of Christianity. I passed the whole evening in writing very industriously: not a little to

the increase of this volume.—It thaw'd all last night, but not so as to carry off all the snow. The streets, were like a river the chief of the day, but at about five the wind got round to the Northwest, and blew with some violence. In two hours time the streets were dry, and the ice strong enough to bear a man. I think I never saw a more sudden, or a greater alteration in the weather.

February 10th: I went with Townsend in the forenoon to hear parson Tucker; he gave us an excellent discourse from Ecclesiastes VII, 17. Be not overmuch wicked. neither be thou foolish. Why shouldst thou die before thy time? without alluding to the late circumstance of Hooper's death, it appears plainly that the sermon was dictated by that occasion; and it was very well adapted; he particularly exhorted his hearers to avoid scenes of debauchery, of lewdness and intemperance, and with his usual liberality and ability recommended the opposite virtues. I did not attend meeting in the afternoon.

April 27th: I attended meeting all day, and heard Mr. Andrews. He speaks very well, and his composition was I believe generally pleasing. I sometimes think that he mistakes his genius and imagines that his fancy is lively and his first thoughts the best; while in truth his conception is naturally slow, and he ought to study greatly his writings. He was this day very brilliant in his expressions and flowery in his periods, but his thoughts were rather too much in the common run, and this fault I have frequently observed in his pieces.

May 4th: I heard Mr. Andrews preach, his sermons were both very short; but better I think than those he delivered last Sunday. His text was "If they believe not Moses and the prophets neither would they be persuaded though one rose from the dead." Pickman observed that there was a Sermon of Archbishop Tillotson from the same text, and the similarity is such as proves that Mr. Andrews had read it; though not so great as to charge him with plagiarism. However the people in this Town are so bigoted that a man of Mr. Andrews's liberal religious sentiments will not be half so popular a preacher as one who would rant and rave and talk nonsense for an hour together in his Sermon.

May 11th: I attended meeting to hear parson Barnard of Salem. He gave us two very excellent Sermons. And his

prayers were admirable; which is something very uncommon. I am told indeed that he regularly composes this part of the Service as well as his Sermons; an example worthy of imitation. His address for Mr. Carey, was tender and affectionate, and the manner in which he spoke it was truly affecting. Thompson and Putnam pass'd the evening with me.

August 3d, 1788: I heard Mr. Andrews preach. About as long as he was last Sunday. I think he is gaining ground in the parish. And am in hopes that he may be finally settled without much opposition. Which would greatly disappoint some flaming zealots, who like all zealots justify unworthy means by the sanctity of the end.

August 10th: In the afternoon I went to Mr. Spring's meeting and heard a Mr. Story preach there hammering away in the true stile upon predestination and free will. None but an atheist he said could doubt of the former, and no man that had common sense of the latter. He endeavored to soften his system as much as possible, hoping thereby, I suppose, that he might be employ'd in the other parish. I walk'd with Stacey and Romain in the evening.

August 14: This was a day of humiliation and prayer at Mr. Carey's on account of his sickness, and to implore the assistance of providence in choosing a colleague to supply his place. Mr. Webster of Salisbury preached in the forenoon; and performed very well. But Dr. Tucker in the afternoon was very interesting and pathetic; in showing how good and pleasant a thing it is for brethren to dwell together in unity. I attended Mrs. Emery's funeral. Mr. Andrews made the prayer; and performed even better than was expected.

In presenting the venerable Rev. Alfred P. Putnam, D. D., of Salem to the assemblage, Pres. Dodge said: "As we are a religious society we should hear as much as possible from the clergy."

Mr. Chairman, Ladies and Gentlemen:

No doubt it is because I "have come down from a former generation," that I have been asked to say something, in the course of my remarks, about the earlier ministers of this old

honored church. Of course, as one begins to be reckoned amongst the "Venerables," it is reasonable to suppose that he has lost not a little of his grip upon the things of the past; and I confess that it is with much of regret, if not of mortification, that my personal recollections of your first minister, Rev. John Lowell, who was settled in 1721, and even of your second, Rev. Thomas Cary, who followed him in 1768, are slightly dim and confused. But when it comes to the Rev. John Andrews, who began his labors here in 1788, and continued his pastorate until 1830, the retrospect grows brighter for me. For at the latter date I was still alive and perhaps was still somewhat lively; and though more than three score years and ten have rolled away since he then retired from his work in a good old age, I can hardly forget that I had the distinction of being one of his contemporaries, while it is also given me to recall the scene which I see now just as clearly as I did at the time, when the venerated parson welcomed his successor and friend, Rev. Thomas B. Fox, and, as the historian relates, "gracefully returned from the pulpit to the pew; an example of Christian humility as rare as it was dignified."

His well-remembered and highly esteemed daughters long survived him, and it is said that when your bright, humorous, pithy and revered Orthodox neighbor of years long gone, Dr. Withington, who lives again in his distinguished son we have heard with so much delight today, used to borrow of these excellent ladies of your parish the weekly Unitarian "*Christian Register*," he would in due time bring back each number, and thrusting it in at the door, would jocularly exclaim, "*Here's your Pizen Paper!*" I once heard him preach in Danvers and have long been familiar with his "Puritan," "Solomon's Song," "Bunch of Myrrh," and what not: and if I ever wondered where he got all his wit and wisdom, how easy it was for a Unitarian, having heard that story, to say that here was only another of those, who, though still "sound in the faith," were accustomed to go in and out, and find pasture!

I knew Mr. Fox, who, I need not say, was a good preacher and an interesting, favorite contributor to the *Christian Register*, *Boston Transcript* and other publications of a literary or religious character. He, too, was witty, genial and companion-

able, and was easily in touch and fraternal relations with a somewhat noted circle of Boston editors, preachers and authors.

Dr. Charles Lowell, who here preached Mr. Fox's ordination sermon in 1830, I once saw at his home, at Cambridge, where he died, full of years and honors. One of my lady parishioners in Roxbury, who with her parents had belonged to his West Church of Boston, whom he had christened and married to her husband, still perhaps among the living, and who like all who were ever privileged to know him as a pastor, remembered him with fond and undying affection and reverence, wanted once more to see him before he should go hence and kindly asked me to accompany her to his residence at "Elmwood," knowing how much I also desired to meet him. Having entered the parlor of the old historic mansion, we soon heard him coming with feeble step down the stairs and presently he appeared to view at the door where he stood for a moment, gazing intently upon his visitors, and looking, with his earnest, beautiful eyes and face, with his fine, silver locks falling down his neck, like a saint ready to be translated, when suddenly he recognized my friend and hastened to clasp her in his arms, exclaiming, "Ah! My child, my child, I know you, I know you!" There was no dry eye in that presence, and I could well understand, what I had always heard, that this holy man of God never forgot any member of his flock, but made his people all forever his own by the depth and power of his love.

I never took much stock in some of Mr. Higginson's more radical religious views, but invested quite largely in his anti-slavery gospel. Earlier or later I heard him at various times proclaim it in his ever fearless, uncompromising and captivating way, and if what they say is so, I doubt not that his hearers in his old church here got their full share of it. I heard him read his essay when he graduated at the Divinity School at Cambridge, and it was easy to predict, from the spirit and style of that performance, that he would one day be the scholar, reformer and knight-errant he has since been. In his charming book of "Cheerful Yesterdays"—and what book has he written, or what lecture has he delivered that has not been charming?—he gives us a thrilling account of the great and memorable meeting at Faneuil Hall at the time of the intense excitement about

Anthony Burns, the arrested fugitive slave held in "durance vile" in the Boston Court-house for his Virginia master. I was in the gallery of the old "Cradle of Liberty" on that occasion and I have never admired the colonel more than I did for the part he then acted. Sad for me that I never myself bore arms in the glorious fight, but I was mighty glad that others did. It was a great matter when Phillips and Parker, by their stinging words and marvelous eloquence, roused the vast crowds to frenzied rage, until the wild cry arose, "To the Court-house! To the Court-house!" The rush was made for the rescue, with Higginson as the leader. Though unavailing, it was yet one of the fateful finger-points, presaging the way of slavery's doom.

"Through storm to calm." I claim the brave man for the "City of Peace," worthy descendant of Salem's earliest minister, Francis Higginson, of blessed memory.

Charles Bowen was my immediate successor at Roxbury, faithful, useful and beloved, there as he was here. He married a daughter of that Christlike minister of our faith in Charleston, S. C., Dr. Samuel Gilman, and brought her to you as a gracious and devoted helpmeet indeed, in the work and social life of the church, as well as in the home. And that, friends is one of the reasons why you are as good as your are! Her husband's early death was a sore affliction to the people of my first love.

Mr. Waterston I knew still better. When I was absent abroad for a year or two, in 1862-63, he took charge of my Roxbury parish, and was a true shepherd of the flock, winning all hearts by his high character, his kind and affectionate spirit, his warm, sympathies and cultured mind, and by his earnest and spiritual sermons and service. As meanwhile he still resided in Boston and his gifted wife could not regularly or often accompany him on his weekly visits to you, I fear you did not see and know her as you did Mrs. Bowen, and that may be one of the reasons why you are not better than you are! One day Mr. Waterston took me to see her father, Hon. Josiah Quincy, Ex-Member of Congress and Ex-President of Harvard College, then full ninety years of age, and I shall not soon forget how, as the grand and illustrious old sage and patriot sat there in his Boston home, he discoursed to us of the goodness of God and

his faith in immortality, and then, closing his eyes, repeated most impressively the familiar lines:

“When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I’m lost,
In wonder, love and praise.”

But I must not venture further in speaking of your former ministers, or the vanished good and great of our communion. Let me, however, say a simple word about my cherished friend, the present pastor of the church that is in all our hearts today and that is so rich in its history. The more I think of the matter, the more I am surprised, as possibly you may be, at the extent to which I have been identified with your interests for the long, long century! As for Dr. Beane, I think I must have known him long before you did yourselves. Did we not attend the same academy at Pembroke, N. H., though perhaps not at exactly the same time? And was he not afterward settled in Salem, and did I not still later pitch my own tent there for that very reason? And have we not both all along exchanged pulpits and kept the faith? At all events, in wandering through the fold, I have found that scarcely one of the brethren is summoned back to the old places of their ministry as often as he, to preach the word, to tie the knot for happy couples, to christen the children, and to comfort the mourners. That, of itself, tells the story. Able, scholarly, zealous in his high calling and honored in all the churches, he is a tower of strength for the common cause, and we congratulate him and you that he is here to perpetuate the long and noble line of your ministers. I hope that he and you will all live through the hundred years to come and that they may be even more prosperous than the century past; and that when you shall reassemble to celebrate and rejoice together in 2001, there will be everywhere far better illustrations than now of the religion of love to God and love to man which we profess. By that time it may perhaps be reasonably expected that our often-ended war will finally be over and that the people at large and at last will have learned to love the Christ of truth and righteousness, and of liberty and mercy, more than bloody conquest and rapine, empire or party, office or gold. Then will the

country of our pride and hope, its perils past and its banner pure once more, have become again the joy and not the fear or menace of the world, and the churches of every name and sect and creed will as we trust rise and shine, and see eye to eye, to be forever one, chanting in unison and in sincerity the angels' song, "Glory to God in the highest, on earth peace, good will to men."

Rev. Mr. Stewart of Lynn, spoke as the representative of the Essex Conference Association.

Mr. President:

I appreciate the privilege of participating in this happy occasion and of responding for the Unitarian churches of the neighborhood. I have great admiration for those Colonial pioneers who sailed up the Merrimac and near-by rivers of the North Shore, and, seeing a good thing, knew it and settled upon it and made it a home for us their descendants. We are more indebted to them than we can say, and especially to the strong religious instincts that prompted them, among the first things they did, to hew out the timber for a meeting house. Those primitive little structures, with one notable exception, have disappeared, but the churches that grew out of them stand and endure, and around them cling the most precious traditions of culture and piety. It is something for our rejoicing.

The course of the church, however, like the course of true love does not always run smooth. I find that what some Essex County historian has described as an "ultra, angular and pugnacious" sort of preaching very often ruffled the pacific, and possibly sleepy pews of old time. The congregations were sometimes disturbed by what were called "high thoughts." Precisely what the high thoughts were, I shall not undertake to say. But it is enough to say that we are indebted to these high thoughts for a great many good things, and for one thing, the expansion and the progress of the church.

From my own point of view, it would seem that I ought to be here as the representative of the First Church, in Lynn, that Church having been founded in 1631, and being fourth in the order of churches founded in the Massachusetts Colony. But as

it happened, in 1817 or thereabouts, when they were hearing candidates, the choice lay between an Andover student and a Cambridge student, the Andover man got the call by a bare majority. In a year or two afterward the Second Congregational society, of which I am minister, came to birth. It was a case of theology of "high thoughts." But it would not make such difference, as theology goes nowadays, whether the candidates were from Andover or Cambridge, the two schools, as we know now exchanging their professors from time to time, with no great strain of conscience.

My pastorate being of the old fashioned sort, a long one, has permitted me to enjoy the fellowship of many of your ministers, from the time of Mr. Calthrop down to these days of my fellow student Dr. Beane, who came into Essex County a little before me, and has enjoyed a long and honored ministry here and in Salem. You are to be congratulated that your ancient church, like the Ship of State, goes sailing on, though the command has passed from hand to hand.

Our churches, Mr. President, like everything else, have their struggles for existence. Yet such a historical day as this, if no other, shows that whatever the obstacle, the church will somehow come uppermost, and that it is a necessary factor of society.

Let me simply add that I like to think of all Essex County churches as forming one very bright group of constellation in the Ecclesiastical heavens. There is a difference in the magnitude of the stars and they do not apparently revolve round one another. Independency is still very characteristic of them; they are quite fixed and easily distinguished. But this is to be said, that they rest in the pleasant atmosphere of a very strong and affectionate fellowship; and this anniversary with its great number of attendants attests it; and we trust all succeeding anniversaries will attest it.

After the singing of a hymn Mr. Herbert D. Hale was the next speaker, as follows:

Mr. Chairman, Ladies and Gentlemen:

There is something delightfully quaint and old fashioned about this church interior. Somehow, it takes us completely away from the mad rush of to-day and from the modern improvements

of every kind that we have left behind us this morning in the city. It suggests in a way, "Cranford" that delightful story of Mrs. Gaskell's, so rich in old fashioned and dreamy reminiscence. Possibly "dreamy" is not the adjective which I should use in connection with a church interior, but still I see no one asleep as yet, and certain it is that architectural effect has combined to give quiet and repose in this excellent example of Colonial work.

The exterior also, I think one would pick out as being one of the most perfect results of our old Colonial work. And yet it is said, that there is no definite architectural style in America. People say, unfortunately with some truth, as they walk our streets, they see here an English Tudor cottage and there a French chateau; a high office building, built on Classical lines on one side of the street, and a little further on another building, built on no especial lines at all. But be that as it may, I feel sure that our national style of architecture is the good old Colonial style, which we might do well to follow and develop.

The outside of the Church shows careful and thorough study of the old Classical orders. The three large doors give ample access to the congregation coming out and going in; the use of the Doric pilaster is very effective and is charmingly placed. Large Corinthian pilasters reach up from the base of the building towards the roof and above rises the spire, one of the most perfect that I have ever seen. Rows of Ionic columns rise upon the Ionic columns to the spire, which tapers off gracefully to the sky. The sense of proportion is manifest everywhere in this design and this should always be so in a good architectural composition. One will invariably note that there is something not unlike almost mathematical proportion running through good work; as to the doors, the height is twice the width; there is a relation between the width and the height of the columns; the cornice has its due place as regards length of the column shaft, and the pedestal below also is designed in the proper proportion.

It is true, much as it is in connection with the human form, which recalls a story of the old Quaker, a stately, portly gentleman, who had a class in proportion. He was speaking on the human form, and he said to his scholars, "Twice around my thumb, once around my wrist; twice around my wrist, once

around my neck; twice around my neck, once around my waist. Can you think, my students, of any further points in connection with this human proportion? "I should judge," said a scholar, "that twice around thy waist might be once around Boston Common." Such an analogy, however, scarcely applies to this church, although once up to the top of the spire, might be several times across Pleasant street, before the door.

Our ancestors when they first landed, found no houses here, and I suppose very few churches, but they were a hardy set and the first buildings which they built, were constructed mainly of logs with thatched roofs of bark or brush. And the churches too, were very small and simple, like huts, where they could gather together on Sunday mornings, made more to keep out the elements and the Indians than for any architectural display.

But as time went on, and the land became more peaceful and the settlers more prosperous, they looked for better homes. First they made for their houses the old fashioned lean-to, which you all must remember so well, two stories in front, with the roof trailing off behind over the kitchen ell. There are lovely examples of this sort of house; the old Fairbanks cottage in Dedham is one, and the house where John Adams and John Quincy Adams lived in Quincy is another.

The churches too were improved. At first they built ordinary square box-like structures with the roof resting on all four sides and a sort of belfry with a weather vane above, where hung the bell, while the rope descended straight down into the assembly room, coming, I suppose, in the central pew, a convenient place for the sexton, who would be ready at any time to sound the alarm.

But as the country grew more and more prosperous, and the Indians were crowded back, the houses became even more attractive. Men remembered what their homes were in old England, and first the gambrel roofed houses were built, and then what we might call the Mansard roof, a roof having two angles. Of this style the old Cragie House, the Longfellow House, in Cambridge, is a charming example.

After this the square three storey Colonial houses with flat decked roofs were built. We have a great number of them in Newburyport on High street, but possibly the best known ex-

ample is Elmwood, the old fashioned home of James Russell Lowell, in Cambridge. I seem to have described the old ancestral homes of both Mr. Adams and Mr. Lowell and I would like to do the same of the whole congregation but I am afraid my time will hardly permit.

It seems extraordinary that our old Colonial ancestors, the builders and designers, could have wrought such perfect work, having had no trained English architects, in whose office they could study; but they had numberless old plates and books brought from England, in which designs and details were carefully drawn. Door-ways and windows, cornices and columns which were of the most graceful and classical design had been published in numberless plates and these plates the old builders had used to great advantage, as we can see. Each little town or community was apt to have from one to two builders, each builder had these books, and therefore a certain individual style is apt to run through communities within a few miles of each other. Architecture in Cape Cod for instance, is different in its details, from architecture hereabouts. On the Cape, the houses are rather lower, but the details and proportions of the door-ways and the cornices and other mouldings are strangely alike, and you will see in passing through the city that numberless architectural points are pretty nearly the same.

It was an excellent thing for these old builders that they had but one path to pursue. They were like the pilot, whom a young captain had just taken on board to guide his ship into a harbor. It was a stormy night and this was the first time that the captain had made this port. He turned to the pilot and said, "of course you know where all the rocks are?" "No," said the pilot, "I do not." "But you are taking in my valuable ship, surely you must know all the rocks and the reefs in the harbor!" "No," said the pilot, "I know nothing of the reefs." "But what shall I do, we surely will be lost?" "Well," said the pilot, "I do not know where the rocks are, but I do know where there are no rocks, and it is through that passage that I will bring your ship."

This was the way with these old builders—they knew one good style and they knew it well. They knew nothing about the pitfalls that beset some of us in these modern times. They thought nothing of Gothic architecture or Romanesque, or what had

been seen at the Chicago Exposition or the Pan American at Buffalo. They worked on a good definite line and they did their work well.

Old records show that the contractors were very much as they are today; in fact, I find one builder in the central part of the State making a proposition, in which he says that he will build a new church, doing all the outside boarding and clapboarding, building floor-beams and floors, putting on the roof-boards and the shingles for a certain sum, adding that if the building is not completed by a certain date, that he will forfeit \$6 to the Building Committee, and in the Post Script he adds, "Shingles, nails, boards and rum for raising are to be supplied by the owners." But I am sure in the building of this church, this rule was not adopted, and that no spirits could have helped in creating this beautiful structure.

It is difficult to say who the designer of the building was. Tradition points to the name of Timothy Palmer, but it is, I think, hardly authentic. The old records do not speak of him as the designer of the church, and though careful note is taken of all the expenditures which were made in connection with the building, I believe that no amount was set aside for Palmer. Therefore, I must say that we really are uncertain as to who designed this lovely building.

There are many houses and many churches all through New England, almost in every way showing grace and beauty of design, of whose builders' names we know nothing. Their work is there, but their name is gone, and yet they have left us this lovely example of old Colonial architecture, and how could they have done more noble work than working together to bring this American style to such perfection. Their names are gone, but their work still lives.

"Only a cheerful city stands,
Built by his hardened hands.
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument, and these alone.
There is no form of bronze and no memorial stone.

What was his name? I do not know his name.
 I only know he heard God's voice and came,
 Brought all he loved across the sea,
 To live and work for God and me;
 Felled the ungracious oak;
 Dragged from the soil
 With horrid toil
 The thrice-gnarled roots and stubborn rock,
 With plenty piled the haggard mountain side,
 And at the end, without memorial, died.
 No blaring trumpet sounded out his fame.
 He lived,—he died,—I do not know his name.

George W. Fox, assistant secretary of the American Unitarian Association, a son of the late Rev. Thomas B. Fox, a former minister of the society, spoke briefly, expressing his deep gratification at being able to be present.

Rev. Charles E. St. John, secretary of the American Unitarian Association, said that there was much interest in this occasion among the denomination at large. There is an educational value in such events and it is helpful to look back at the past. It is what the men of the past have accomplished that gives us inspiration and it is the fact that we are all able to do something that gives us our greatest satisfaction. The men of the past have done what they could, basing their work on religion, and the church will go on so long as religion is the great inspiration of our lives.

Mr. Henry B. Little read a letter from Rev. Joseph May, a former minister, now in Italy, and an extract from a letter from Hon. Wm. C. Todd of Atkinson, N. H., and mentioned the fact that letters had been received from a large number of people. He named some of the authors, as follows; Rev. Samuel R. Calthrop of Syracuse, N. Y., Rev. George L. Stowell, Rev. Daniel W. Moorehouse of New York, Dr. Edward E. Hale, Samuel A. Eliot, Mayor Moses Brown, William C. Gannett of

Rochester, N. Y., Moorfield Storey, Esq., of Boston, Rev. John W. Dodge of this city.

Rev. Dr. Beane read a letter from Hon. Milton Reed of Fall River and the following beautiful verses sent by Harriet Prescott Spofford :

Keeping his flocks along the hill
The singer saw the day begin,
The darkness fail, the splendor win,
Sunrise build heaven in the sky,—
Lift up, ye everlasting doors,
He cried, and be ye lifted high,
The King of Glory shall come in.

Let us who in Christ's spirit here
Would worship God, assoiled of sin,
Would see wrong fail and godhead win,
Fling wide the portals of the soul !
Lift up the gates of every heart !
The deeps shall open like a scroll,
The King of Glory shall come in !

Miss Coffin very finely sang "Ave Maria" by Bach-Gounod, Mr. J. K. Nichols playing a violin obligato. Mrs. Noyes played the organ accompaniment.

Mr. Henry A. Noyes of Taunton, son of the late Amos Noyes, and a former resident, was next introduced. He spoke as follows :

For the loyal Newburyporter who has migrated there is one supremest joy—to return to the beloved city of his birth and to the scenes of his childhood, and when with this home-coming is coupled the observance of an anniversary like this the happiness is two-fold. Among the institutions of this good old city none deserves greater honor than this ancient, but vigorous church, for none has had a larger participation in the upbuilding and uplifting of the community. Firm as her foundation in her adherence to Christian truth, lofty as her own heaven-pointing spire in aspiration, she has stood, a mighty bulwark of right, through the changing century of time.

Here the brave word has been spoken, and here the heroic act done. Her ministers have been leaders of thought and pioneers of religious reform. Her children have been taught to love and not to fear God, to do good for righteousness' sake, and not through hope of reward; to worship by deed, rather than word, and, having done all, to stand. They come to her shrine today to acknowledge their debt and to rejoice in her prosperity. The passing years have but made her more dear and more sacred in their hearts, and they reverently ask that the blessing of God may continue to rest upon her.

In these 175 years how great has been the change in religious thought. How the mighty march of progress has carried the citadels of superstition and bigotry. How the light has flooded the dark caverns until only the wilfully blind can bear the effulgence. Our forefathers persecuted witches and Quakers, but the new religion is to teach love and do good. In the great essentials the whole Christian world is one. Freedom of thought and action has risen from the ashes about the feet of the martyrs. We are still very far from the millenium, but we are much farther from savagery. Man at his best is a million years ahead of what the ancients thought God was. Selfishness is still strong in the world, but philanthropy is striking giant blows at its locks and bars.

The thought of the after life has changed. The pearly gates and the golden streets have faded away and heaven is the place where the spirit casts off the pettiness of earth and develops into perfect purity in the light of divine love. The old materialistic conception is passing, and lives here are shaping themselves to enter worthily the great beyond.

We are marching on to the harmonious strains of the angel song. We are on rising ground, and, though the ascent is sometimes hard we keep our eyes on the starry vault and press upward.

We are glad that our church has been on the firing line of progress; that she ever has had her face toward the dawn and her feet on the rock of faith; that she has been true to the highest ideal and receptive to the noblest thought. We cherish her, not alone for what she has been, but for what she is. Now, as formerly, she is strong with the strength of high endeavor,

qrighth with the glow of divine intelligence. We, her sons and daughters, have in her history a glorious heritage and it is for us to keep the record clear.

The stones of this grand old church may crumble to dust and her timbers dissolve to ashes, but the glorious principles she has taught and the noble lives her sons have lived must and shall endure.

In an introduction, sparkling with witticisms, Chairman Dodge introduced Edmund L. Pearson as the next speaker. Mr. Pearson read the following humorous poem :

“There’s a mystery been puzzling me for almost fifteen years,
Today, I hope ’twill clear away—as every mystery clears;
For nearly every Sunday within that space of time
I have sat within this church—the requirements of rhyme
Will scarcely here permit an exact enumeration,
But that I take to be a fairly honest estimation.

And every Sunday in those years since one so long ago
There’s a question I have asked myself, a thing I’ve wished to
know.

It’s horribly annoying to a meditative mind,
It frightfully disturbs the religiously inclined,
To have a vexing problem eternally presented,
Yet never have an answer conveniently invented.

And so today I put it plain, that all may understand—
If anyone can answer me, I beg he’ll raise his hand—
Back of the pulpit, on the wall, with fat red cords to bind ’em,
Some ancient bright red curtains hang—but what on earth’s
behind ’em?

That’s only one of many things I’ve found extremely vexing,
As instance—how to tell the time’s a matter most perplexing,
When, as I look at yonder clock, why, what am I to do?
Upon its antique countenance— three hands instead of two.

Up in the pulpit there’s a rest on which the Bible sits
Quite in defiance of the things that gravity permits.
I’d marvelled greatly this could be, for miracles are past—
One Sunday morn it came down bang, what joy was mine at
last?

There's something else within this place, whereof I dare not speak,—

The old-time builder's heart and mind leave modern phrases weak.

Deep in his stern New England soul, in seasons long ago,
He dreamed, perchance, of Plymouth woods, beneath their mask of snow.

He thought, mayhap, upon the folk New England's churches then

Had bred within their frozen midst, upon a line of men—
Upon whose faces winter sat, but down within whose souls
Burned all the heat and all the sun that springtime e'er unrolls."

The congregation then arose and sang the doxology. The benediction was pronounced impressively by Rev. Dr. Putnam.

The following named officiated as the reception committee :

Miss Mary S. Balch, Miss Elizabeth Marquand, Miss Margaret M. Stone, Miss S. May Stone, Mrs. Edward A. Hale, Miss Ellen L. Osgood, Miss Serena D. Toppan, Miss Kate S. Hale, Miss Kate H. Greenleaf, William R. Johnson, Caleb B. Huse, Herbert A. Gillett, Dr. John F. Young, Lawrence W. Piper, Charles Thurlow, Dr. Ernest H. Noyes, William D. Little, Mrs. Mary E. Wills, Miss Edith Wills, Wm. H. Swasey, Henry B. Little and Hon. Luther Dame.



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